

The Role Of Islamic Religious Education In Shaping Students' Attitudes Toward The Kajang Customary Beliefs

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ABSTRACT

Islamic Religious Education (PAI) plays a strategic role in shaping students' religious attitudes, especially in the context of communities with a strong traditional belief system. This research aims to analyze the role of Islamic Religious Education in shaping students' attitudes toward the Kajang customary beliefs at SMA Negeri 13 Bulukumba. This research uses a qualitative approach with a case study type. The subjects of the research include students from the Kajang indigenous community as well as Islamic Religious Education teachers. Data collection techniques were carried out thru in-depth interviews, participatory observation, and documentation. Data analysis was conducted using the interactive model of Miles and Huberman, which includes data reduction, data presentation, and conclusion drawing and verification, with data validity maintained thru source and technique triangulation. The research results show that Islamic Religious Education at SMA Negeri 13 Bulukumba plays an important role in shaping students' religious, tolerant, and moderate attitudes. Islamic Religious Education (PAI) not only serves as a means of transferring religious knowledge but also as a medium for the internalization of moral and spiritual values implemented in the daily lives of students. On the other hand, the Kajang customary beliefs based on the pasang ri Kajang are maintained as a cultural identity and a guideline for the community's way of life. This research found a pattern of coexistence and value dialog between Islamic teachings and traditional beliefs, where students are able to respect customs as local wisdom without neglecting the principles of Islamic teachings. Thus, contextual and culturally sensitive Islamic Religious Education has proven capable of shaping students' characters to be both religious and cultured.

I. INTROUCTION

The education system is essentially a unity composed of various subsystems that are interconnected and mutually influence each other in achieving educational goals [1], [2]. These subsystems include educational objectives, curriculum, learning materials, methods, educators, learners, facilities and infrastructure, learning approaches, and the educational environment [3], [4], [5]. The integration of these elements is a determining factor for the overall success of the educational process. The Republic of Indonesia Law Number 20 of 2003 on the National Education System Article 4 paragraphs (1) and (2) emphasizes that education is organized democratically and justly without discrimination, upholding human rights, religious values, cultural values, and the diversity of the nation. Additionally, education is viewed as an open and multi-meaning system, allowing for dialog between religious values, culture, and social development in society. In this context, religious education, particularly Islamic Religious Education (PAI), plays a strategic role in shaping students' religious attitudes amidst diverse social and cultural realities. The history of the development of Islam in Indonesia shows distinctive characteristics compared to the process of Islamization in other regions [6], [7]. Islam entered Indonesia thru peaceful means, primarily thru trade activities and the preaching of missionaries, rather than thru armed conquest as occurred in some regions of the Middle East and Africa [8]. This cultural pattern of Islamization allowed for

dialog and acculturation between Islamic teachings and the local cultures that had previously developed. In South Sulawesi, particularly among the Bugis community, Islam was not spread through violent means, but rather through cultural and social approaches. Akhmar mentions that the formal Islamization of the Bugis began in the 17th century, when the kingdoms in South Sulawesi adopted Islam as the official religion. However, long before this period, the Bugis people had interacted with Muslim traders, so the process of Islamization had been gradually underway. The suspicion of the inclusion of Islamic values in the La Galigo manuscript indicates that the interaction between Islam and Bugis culture has been occurring since the 15th century or even earlier [9], [10], [11].

In the context of the Kajang indigenous community, the process of accepting Islam is also inseparable from the role of missionary figures who used a Sufi approach, one of whom is Datuk Ri Tiro. The missionary approach that emphasizes simplicity, morality, and spirituality has allowed Islam to be accepted and coexist with the local belief system of the Ammatoa Kajang indigenous community to this day. The Kajang indigenous community is socially divided into two regions, namely the Ilalang Embayya area (Kajang Dalam) and the Ipantarang Embayya area (Kajang Luar). The community living in Ilalang Embayya strictly adheres to traditional rules and rejects modernity, such as the use of footwear, electricity, and modern technology. Meanwhile, the Ipantarang Embayya community is more open to modernity, although they still uphold traditional values. These two groups remain bound by a single customary system, especially in the implementation of belief rituals that involve the entire community, including students attending SMA Negeri 13 Bulukumba. The indigenous belief system of the Kajang community is known as Patuntung, which encompasses various teachings and rituals such as Andingingi, Kalomba, Akkattere, and Attunu Panroli. This belief is rooted in animism and dynamism traditions, but it contains a concept of divinity known as Turi'e A'ra'na. The values of life in the Kajang community are guided by pasang ri Kajang, which are moral messages, legacies, and ancestral mandates that govern the relationship between humans and God, nature, and fellow humans. One of the main principles in pasang ri Kajang is tallasa kamase-masea, which means a simple lifestyle, moderation, and upholding social equality. The principle of tallasa kamase-masea is reflected in various aspects of Kajang society's life, such as the way they dress, which is dominated by black and white, the uniformity of house shapes, and the fulfillment of life's needs in moderation. This value of simplicity aligns with Islamic teachings, as emphasized in the Qur'an Surah Al-Isra verse 37, which prohibits arrogance and excess in living life. In the context of formal education, the presence of SMA Negeri 13 Bulukumba, located in Tanah Towa Village, Kajang District, brings a unique dynamic to the process of Islamic Religious Education. Students come from an indigenous environment that still firmly adheres to the local belief system, so Islamic religious education not only functions as a transfer of knowledge but also as a means of fostering moderate and contextual religious attitudes.

Based on this background, this study aims to examine the role of Islamic Religious Education in shaping students' attitudes toward the Kajang customary beliefs at SMA Negeri 13 Bulukumba. This study uses a quantitative approach with data collection techniques through observation and interviews with students, as well as observation of the socio-cultural environment of the Kajang community. It is hoped that this research can provide academic contributions to the development of Islamic Religious Education that is sensitive to local wisdom and cultural pluralism.

II. METHODS

This research uses a qualitative approach with a case study type, aimed at deeply understanding the role of Islamic Religious Education (PAI) in shaping students' attitudes toward the Kajang customary beliefs at SMA Negeri 13 Bulukumba. This approach was chosen because the research focuses on uncovering the meaning, process, and dynamics of interaction between Islamic

teachings and the Kajang customary belief system within a specific social and cultural context. Case studies allow researchers to examine the phenomenon holistically and contextually within a particular research location. The subjects of this research include students of SMA Negeri 13 Bulukumba, particularly those from the Kajang customary community, as well as Islamic Religious Education teachers as the main informants. Research data were obtained thru in-depth interviews, participatory observation, and documentation. Interviews were used to explore the views and experiences of teachers and students regarding PAI learning and their attitudes toward traditional beliefs. Observations were conducted to observe the learning process and student behavior within the school environment, while documentation was utilized to complement the data in the form of syllabi, lesson plans, and school policies related to religious education and local culture. Data analysis is conducted interactively and continuously by referring to the Miles and Huberman model, which includes the stages of data reduction, data presentation, and conclusion drawing and verification. The validity of the data is maintained thru triangulation of sources and techniques, ensuring that the obtained data has a high level of credibility. With this method, the research is expected to provide a comprehensive picture of the role of Islamic Religious Education in shaping students' attitudes toward the Kajang customary beliefs in an objective and in-depth manner.

III. RESULTS AND DISCUSSION

1. General Overview of the Research Location

SMA Negeri 13 Bulukumba is a senior high school located in Tanah Towa Village, Kajang District, Bulukumba Regency, South Sulawesi. This school is located within the Kajang indigenous community area, which is known for its strong system of values, norms, and traditional beliefs that are still maintained to this day. Historically, SMA Negeri 13 Bulukumba was established in 2007 in response to the limited access to secondary education for the Kajang community due to geographical factors and the previous concentration of schools in the district capital. The existence of this school has become a strategic solution to increase the participation of the local community in formal education. In its development, SMA Negeri 13 Bulukumba has experienced improvements in terms of facilities, educators, and educational programs. This school implements the national curriculum with adjustments to local social and cultural conditions. This is evident from the integration of Kajang cultural values in school activities, both thru extracurricular activities and internal school policies. With the B accreditation obtained in 2021, SMA Negeri 13 Bulukumba demonstrates its role as an educational institution that is not only oriented toward academic achievements but also toward character building and the preservation of local culture.

2. The Role of Islamic Religious Education in Shaping Students' Attitudes

Research results show that Islamic Religious Education (PAI) at SMA Negeri 13 Bulukumba plays a strategic role in shaping students' attitudes and character. The teaching of Islamic Religious Education (PAI) not only serves as a transfer of religious knowledge but also as a means of internalizing moral and spiritual values in the daily lives of students. Thru the study of the Qur'an, Hadith, creed, ethics, and jurisprudence, students are guided to comprehensively understand Islamic teachings and implement them in social behavior within the school and community. The role of PAI is clearly evident in the formation of students' morals, such as polite behavior toward teachers and parents, mutual respect among peers, and social concern. Students realize that these values are an integral part of Islamic teachings that must be practiced in real life. In addition, PAI also serves as a religious motivation in the learning process. Religious activities such as Dhuha prayer, congregational Dzuhur prayer, Quran literacy before lessons, and regular charity activities every

Friday serve as effective habituation media in fostering discipline, responsibility, and awareness of worship among students. However, the research results also indicate that the role of PAI is still in the strengthening phase. Not all students show the same level of practice in aspects of worship and ethics, considering the differences in family backgrounds and individual character. This emphasizes that PAI learning requires continuous support from the family and community environment so that the values instilled in school can be optimally internalized.

The findings of this research are in line with several previous studies that emphasize the significant role of Islamic Religious Education in shaping the attitudes and character of students. Islamic Religious Education (PAI) not only functions as a normative subject but also as a medium for the internalization of moral and spiritual values that continuously shape students' social behavior [12], [13], [14]. The same is also stated, indicating that religious education has a significant contribution to character formation thru the habituation of religious values, discipline, and responsibility [15], [16], [17], [18], [19], [20], [21], [22], [23], [24], [25], [26]. These findings reinforce the research results at SMA Negeri 13 Bulukumba, which show that PAI learning practices thru regular religious activities can foster students' religious attitudes and social awareness. In addition, the results of this study are also relevant to research that emphasizes that the success of character education thru PAI is greatly influenced by the integration of learning in schools, family environments, and community culture [27], [28], [29], [30], [31]. The differences in the level of religious value practice among students in this study reinforce previous findings that the internalization of PAI values cannot proceed optimally without consistent support from the social environment. Thus, this research enriches the body of PAI studies by emphasizing that in the context of indigenous communities like Kajang, Islamic Religious Education not only serves as an instrument for fostering religiosity but also as a means of value dialog between Islamic teachings and local culture, as also found in contextual studies based on local wisdom in Indonesia.

3. The Kajang Traditional Beliefs in the School

Environment The Kajang traditional beliefs are still deeply ingrained in the lives of the students at SMA Negeri 13 Bulukumba. The school, as part of the customary community, cannot be separated from the cultural values and local beliefs that have been passed down thru generations. The research results show that students not only recognize the Kajang customs as a cultural identity but also actively participate in their preservation, both thru the use of traditional black clothing on certain days and involvement in traditional rituals such as Andingingi and Attunu Panroli. The preservation of customs in the school environment is seen as a form of responsibility of the younger generation toward their ancestral heritage. Students realize that modernization does not have to erase cultural identity, but rather can coexist with traditional and religious values. In this context, the school acts as a mediator that instills an attitude of respecting the customs and culture of the local community without neglecting the values of formal education and Islamic teachings. On the other hand, the Kajang customary beliefs also contain spiritual convictions derived from the pasang ri Kajang, which serve as a guiding principle for the Ammatoa community. This belief shapes the community's attitude, which is very loyal to ritual traditions due to the belief in supernatural consequences if customs are not followed. This condition presents a unique challenge for Islamic Religious Education, particularly in providing a balanced understanding between Islamic teachings and traditional customs to prevent value conflicts within the students.

The research results show that the Kajang customary beliefs are still strongly upheld by the students at SMA Negeri 13 Bulukumba, even tho most of them also follow Islamic teachings. The

Pasang ri Kajang belief not only becomes part of cultural practices but also serves as a normative reference for students' attitudes and behaviors in their daily school life, such as wearing traditional clothing on certain days, participating in traditional rituals, and honoring ancestral values. The preservation of this tradition demonstrates a strong cultural identity as well as the internalization of local values outside the formal educational space. These findings are consistent with anthropological and educational studies on the Kajang indigenous community. Research on the internalization of Pasang ri Kajang mentions that this belief system encompasses life values including simplicity (*kamase-masea*), honesty (*kalambusang*), and obedience to customary norms that shape the character and social identity of the Ammatoa Kajang community as a whole. These values are internalized thru daily practices and traditional rituals that are continuously maintained by the community, and they serve as the foundation for the character formation of community members, including the younger generation who pursue formal education [32][33]. The increased understanding of students toward the Kajang customary beliefs is also in line with other research that shows that Pasang ri Kajang serves as a life guideline encompassing the relationship between humans and God (*Turie'e A'rana*), fellow humans, the environment, and ancestors. This belief system has a strong structure of moral and ethical values and is able to withstand social changes and the pressures of modernization. In the context of education, these values contribute to the formation of tolerant attitudes, discipline, and social awareness among students [34]. Research on the contribution of Local Content Learning in schools located in the Kajang customary area shows that the integration of local cultural values into the curriculum helps maintain the sustainability of customs while also raising students' awareness of the importance of preserving local wisdom. Values such as responsibility, honesty, adherence to customary rules, and environmental care are not only taught in traditional houses but can also be accommodated in the formal learning process thru classroom activities, school organizations, and relevant extracurricular activities [35]. Thus, the findings of this research show that the Kajang customary beliefs remain alive in the lives of students at school and interact dynamically with formal education. Although there are challenges between traditional values and religious values that have different characters, the balance between respecting local culture and strengthening religious education shows that both value systems can coexist to shape students who are both religious and cultured.

4. The Synergy of Islamic Religious Education and Kajang Traditional Beliefs

The research results show that Islamic Religious Education and Kajang traditional beliefs at SMA Negeri 13 Bulukumba do not negate each other, but rather tend to form a pattern of coexistence. Students are generally able to distinguish between cultural values of the Kajang tradition and normative religious teachings. PAI serves as a value filter that helps students critically understand the Kajang customs without losing their Islamic identity. This synergy is reflected in the students' attitudes, who continue to practice their religious duties according to Islamic teachings while also respecting and preserving local customs as a form of local wisdom. Thus, Islamic Religious Education at SMA Negeri 13 Bulukumba functions not only as religious education but also as a means of fostering moderate, tolerant attitudes rooted in local culture. This finding emphasizes that contextual and culturally sensitive religious education can be an effective instrument in building students' character that is both religious and cultured.

IV. CONCLUSION

Based on the research and discussion results, it can be concluded that Islamic Religious Education at SMA Negeri 13 Bulukumba plays a significant role in shaping the religious attitudes of

students living in the midst of the Kajang indigenous community. Islamic Religious Education (PAI) not only functions as a normative subject but also serves as a means of moral character development, internalization of moral values, and the formation of religious attitudes that are contextual with the local social and cultural realities. Thru learning and religious activities that are habitual in nature, students are directed to understand and practice Islamic teachings in their daily lives. The Kajang customary beliefs based on the Kajang principles remain an integral part of the students' cultural identity. Traditional values such as simplicity (tallasa kamase-masea), honesty, adherence to norms, and social concern are still internalized thru cultural practices and traditional rituals. In the school environment, these traditional beliefs are not completely abandoned, but rather coexist with formal education and Islamic teachings. This shows that customs and religion are not always in opposing positions, but can complement each other in shaping the character of students. This study also found a synergy between Islamic Religious Education and the Kajang customary beliefs in shaping moderate and tolerant attitudes among students. Islamic Religious Education (PAI) serves as a value filter that helps students distinguish between customs as cultural heritage and religious teachings as normative guidelines. Thus, Islamic Religious Education that is dialogical, contextual, and sensitive to local wisdom can become an effective instrument in shaping students who are religious, character-driven, and deeply rooted in local culture. These findings provide an important contribution to the development of an inclusive and relevant model of Islamic Religious Education in multicultural societies.

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